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of doctrine raised in the early church, and with the establishment of the canon and the hierarchy. The typography and scheme of the book are excellent. M. de Journel has not been under the necessity of establishing a text, since he has merely reprinted from previous editions, but he has apparently given great care to its editing and has been fortunate in avoiding misprints. The ordinary student, however, may feel the lack of commentary and orientating notes, such as those in Ritter and Preller's *Historia philosophiae Graecae*, which was one of the models for this volume.

The selections cover the period from the *Didache* through John of Damascus, and are arranged by authors, in chronological order, the excerpts from each work being kept together, with proper indications of book and subdivision, but without critical or explanatory commentary. There are, however, Latin translations of the Greek selections, and in the interior margins the editor has placed references to his *index theologicus*, which comprises 612 topics relating to doctrinal matters, under which are listed the sections in which the topics are treated. This furnishes an easy method of locating parallel passages and of tracing the development of any dogma in its various phases. The text printed is that of the Migne *Patrologiae*, except in the cases where a better and more recent edition is available. There are besides an *index chronologicus* at the beginning of the volume and an *index scripturisticus* and an *index alphabeticus scriptorum, operum, rerum* at the end. The work as a whole will prove a useful supplement to other manuals for the student of church history and of the history of theology.

FRANK EGLESTON ROBBINS

THE UNIVERSITY OF CHICAGO

Isocrates. Cyprian Orations. Evagoras, Ad Nicoclem, Nicocles aut Cyprii. Edited with introduction and notes by EDWARD S. FORSTER. Oxford: The Clarendon Press, 1912. Pp. 160.

Mr. Forster's edition of the *Evagoras*, *Ad Nicoclem*, and *Nicocles* is intended for use in the upper forms of the English public schools and the pass course at the universities. It could as well serve to introduce the American undergraduate to Isocrates, for the orations are not difficult from either the linguistic or the historical point of view, and are, besides, interesting and fairly representative of Isocratean style. Two of them have never before been edited in full for English-speaking undergraduates.

The introduction contains sections upon the life, works, and teaching of Isocrates, the historical background of the Cyprian orations, and Isocrates' style, besides text-critical notes, information about the MSS, and bibliography. The editor does not of course attempt to surpass Blass and Jebb, but he has told in an interesting way the main facts necessary for the undergraduate student concerning the author and his times. In a school text,

it would perhaps have been better to have commented more fully on the style of Isocrates, and to have given a more lengthy description of the Gorgian figures, which the editor names and illustrates.

Mr. Forster has given much attention to the text, and that which he presents agrees rather with Drerup in most cases than with Blass. He has not made any conjectural emendations, and has in most cases followed very closely the readings of Codex Urbinas (Γ). A list of readings is given (pp. 25–28) wherein the present edition differs from either Blass or Drerup, to which may be added a few cases not cited of variations from Blass' text: *E.* 3 ἐνκόλως, Blass (after Stobaeus) ἐνκλεῶς; *ibid.* 6 τούτως, Blass τούτων; *Ad. N.* 11 οὐδ' ἔν, Blass οὐδὲν; *ibid.* 35 *ad fin.* ἀπ' αὐτῶν, om. Blass, with the remark that the words would be more correctly inserted after ἄμεινον. The variations from Blass's text are generally supported by Drerup's judgment. Though in some cases Mr. Forster may have abandoned a better reading—as perhaps in *E.* 3 ἐνκόλως (see above); *N.C.* 5 τῶν ἀλλων ζώων, Blass (with ΓΘ in *Antidos*) τῶν ζώων—in as many more he gives a better reading than Blass or one equally good. One might question whether Mr. Forster is quite correct in his reason for adopting the ληροῦντας ἢ λοιδορουμένους of Γ instead of λοιδοροῦντας ἢ λοιδορουμένους (*Ad N.* 47) because “the middle rather than the active of λοιδορεῖν is used” (see note *ad loc.*). While one might perhaps feel a preference for the middle here, comparison with *N.C.* 4 λοιδορεῖν and the many examples of the active voice in Stephanus *s.v.* show that the active was used as well as the middle. In *E.* 70 and 72 the present text reads γεγενημένων (Γ , Drerup), while Blass, perhaps more correctly, has προγεγενημένων (ΓΘΔ; and cf. *Ad N.* 3, *N.C.* 30). The editor follows Drerup in the spellings ἔξηργασάμην *E.* 73, κατηργάσαντο *E.* 57, and ἄμεικτον *E.* 67, which might prove puzzling to the school boy; and he is wrong in stating that Blass in *E.* 73 reads κατειργασάμην.

The notes possess the commendable feature of frequent discussions of the meanings, connections, and the technical and idiomatic employment of a large number of Greek words (e. g., see the notes on ὑπερβάλλειν *E.* 1, πολιτικός *ibid.* 10, διαφέρειν *ibid.* 14, ἀπολείπειν *ibid.* 18, etc.). Mr. Forster rightly judges that pointing out these turns of language is “one of the most important functions which the teaching of Greek can perform, and which can justify its retention as a school subject.” By emphasizing these points the Greek teacher can greatly help his students toward acquiring exactness of thought and expression, and the Greek language is without doubt one of the best vehicles for such instruction. In following up this design Mr. Forster could have made his note on *Ad N.* 9 ἀποβλέποντες fuller by pointing out that the word means here (and often in Plato) “to look to as a model.” The editor does not refer to any textbook of grammar in his notes, but himself furnishes the needed commentary. He prefers throughout to make no distinction between the adverbial accusative and the

accusative of specification, bringing all such cases under the former head (cf. notes on *E.* 71 τί, *N.C.* 2 τὰ περὶ τοὺς θεούς, etc.).

A few misprints have crept into the book: p. 13, last line, the reference is of course to note 2; p. 81, first line, "Troy" should be "Tros"; p. 127, note on *Ad N.* 43, ὑποθήκας should be ὑποθήκαις; and in the note on *N.C.* 35 τουαντας ὑπερβολὰς ἔχειν εἴπειν the editor doubtless meant to write "to be able" instead of "can."

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Q. Horati Flacci Satirae. Satires publiées par PAUL LEJAY. Paris: Librairie Hachette et Cie, 1911. Fr. 15.

This volume is the second of a complete edition of Horace, edited by F. Plessis and P. Lejay, which is designed to supply the lack in France of "un travail détaillé de critique et d'interprétation." It is therefore a critical edition, with a brief though adequate apparatus, in which the important variants are noted, and with a very full commentary. Questions of orthography are only occasionally treated. There are preliminary essays on "Les origines et la nature de la satire d'Horace" and on the text. Each satire is provided with a very full introduction, which not only gives an outline of its contents, but also discusses its character and purpose. In these introductions numerous subjects suggested by the contents of each satire are treated, such as Country Life at Rome, Horace and Lucian, La littérature culinaire, and the like. There is an index of proper names and a list of "initia satirarum."

The text is on the whole conservative, and more weight is given to the readings of the Blandinian manuscripts than by Keller and Holder or Vollmer. Novelties in punctuation are more numerous, and it is pleasant to see the ingenious and convincing suggestion of Samuelsson on ii. 5. 91 adopted by a second standard text.

In the introduction the chapter on the relation of the Old Comedy to Satire is particularly interesting and suggestive. The views of "MM. Leo and Hendrickson" are subjected to a careful critique and rejected, but the book was printed before the appearance of Hendrickson's convincing article in *Class. Phil.* VI, 129 ff. M. Lejay does not, as so many have done, confuse the issue, and rightly declares that attempts to show dramatic elements in the Roman literary satire are beside the mark. No one, so far as I know, denies the existence of an early form of drama among the Romans, although it is difficult to see how any part of it could have been called "satura."

The commentary is very full and printed in excessively fine type, in which misprints and broken letters are more common than they ought to be. It is especially strong on the language and the grammar of Horace, which